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CHARACTER

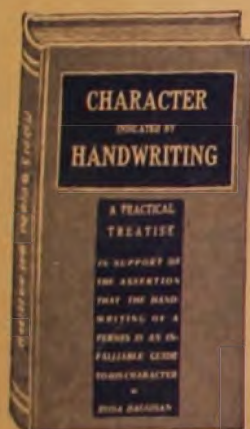
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HANDWRITING

A Practical Treatise In Support of the Assertion That the Handwriting of a Person Is An Infallible Guide to His Character

With Illustrations Taken From Autographic Letters of Statesmen, Lawyers, Soldiers, Ecclesiastics, Authors, Poets, Musicians, Actors, and Other Persons

By **ROSA BAUGHAN**



Do you know every time you write a letter you draw a letter portrait of yourself. You need be no artist to do it, but you need be something of a wiseacre to interpret it. These portraits of penmanship are character revelations, and they must be understood to be understood which is not as confusing a statement as it appears at first glimpse.

No two people ever write alike. One recognizes instantly the superscription on a letter from a friend who is in the habit of corresponding. There is no chance of confusing the writing of one friend with that of another.

But handwriting is more than an identification. It is a characterization, and has been so regarded from ancient days, though only comparatively recently has the thing been reduced to a scientific study.

This work is the result of many years of practical study, and enriched by an immense number of fresh autographs of Living and Dead Celebrities.

Many great thinkers have acknowledged that the handwriting reflects to a certain extent, the intelligence and character of the writer, but the study of these indications has hitherto been looked upon rather as a matter of sentiment and fad than as a serious science. The great Lavator, Author of *Physiognomical Fragments*, says: "The more I compare different handwriting, the more I am convinced that handwriting is the expression of the character of him who writes. Each nation has its national character of writing as the physiognomy of each people expresses the most salient points of character in the nation."

That the handwriting really reflects the personality of the writer, is evident from the fact that it alters and develops with the intelligence—that it becomes firm when the character strengthens, weak and feeble when the person who writes is ill, or agitated and erratic, when he is under the influence of great joy, grief, or any other passion. The dissimulating, the obstinate, the idle man, all aptitudes bad or good, all sensations, even those that are most fugitive, are betrayed to the graphologist in a simple letter, written, perhaps, with a view of giving its receiver quite a different opinion to that which one learned in the matter would glean from it.

YOU CAN ACCURATELY KNOW THE CHARACTER OF YOUR FRIENDS

Their writing discloses a thoroughly correct estimate of their character. Handwriting changes from youth to manhood, and from manhood to age, although it still retains, even to the most careless observer, something of the same character. As a man or woman is advancing in their character, as they take up a new position, or is led away by some dominant passion, the handwriting takes, in some degree, the forms typical of these changes. There is nothing more interesting than the study of these changes.

By comparing different specimens of handwriting, written at different epochs of the life of the same individual, you are able to derive the position of mind in which a certain letter has been really written, regardless of the words in which it is couched. Here is the superiority which graphology has over the sister sciences of phrenology and palmistry. The inquirer has not to ask the person whom he wishes to judge to submit his book or his hand for examination; he has only to write some trivial letter which shall demand an answer, and in his reply the victim offers himself for judgment.

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ADVANCED THOUGHT *AND* OCCULT DICEST *A Monthly Journal*

Vol. VI

MAY, 1921

No. 1

Editorial Talk

By Arthur Gould, Editor

In my last month's talk to you in this department of the magazine, I had something to say to you on the subject of our keeping young as long as we live at all. My text, as you may remember, was "Those whom the gods love, die young," that such blessed mortals die "young" no matter what advanced age, measured by years, they may have attained.

In that talk I referred to the superstition that the allotted average years of man is "three score and ten." The race has so often, and for so long, heard this arbitrary limit imposed on it that it has grown to accept it as "gospel truth," not to be questioned and much less to be denied. But this old statement of limitation, like many others of its kind, has been subjected to the critical examination of Science and has been rejected as lacking in

verity. It has been weighed in the balance and found wanting.

Passing by for the moment the fact that human longevity and health are subject to extension and improvement by means of intelligent care of the body, and also by the maintenance of the proper mental attitude, so that the "three score and ten" limits could be transcended even if it had ever been scientifically correct, we find that biology and physiology report that the physical organism of the human race shows every evidence of being intended for a much longer duration than seventy years. Biology reveals the fact that man should live to the average age of at least one hundred years—perhaps considerably longer under favoring circumstances.

The study of the subject of the limitations of the lifetime of living creatures is quite interesting. It is surprising to note the wide differences in this respect existing among animals in the same general class.

For instance, we find that the elephant has an average life of 200 years, while the rhinoceros has a limit of 20 years. The camel lives for 100 years, while the bear can expect to survive for but 20 years.

The swan lives for 100 years, while the crane has a limit of 25 years, the crow lives for but 25 years, the blackbird continues in existence for 13 years, the lark survives for 18 years, and the wren exists for but 3 years. The tortoise lives for 100 years, while the squirrel continues for but 8 years. The pike and the carp have a lifetime of 100 years, while the eel dies of old age at the end of 10 years.

But throughout the entire animal kingdom, particularly among the comparatively higher animal life-forms, there is found to be present a certain rule which governs all alike, whether the animal has a normal lifetime of 200 years or whether it passes away in 3 years or less. That rule may be stated as follows: **"Duration of life is based upon the period required to attain maturity."** When Science is able to ascertain the exact period required for a species to attain full maturity, it can determine very accurately the normal life-period of the animals of that species. There is seen to be present and operative a law of Nature determining these things.

Buffon, the naturalist, was one of the first to announce and support the scientific doctrine that "the period of growth is the standard by which may be measured the dura-

tion of life." He found that every species of animal has a certain definite period of growth—a fixed period through which it must pass before it reaches maturity. He compared this period with the average life of the individuals of the species, leaving out of the calculation accidents and death by violence—these latter being very important factors in animal life.

Buffon, after a long series of careful observations, announced the opinion that as a general rule the **normal longevity of a species is equal to seven times the period of its growth before maturity.** Thus, the horse, which attains its mature growth in 4 years should have a normal longevity of 7×4 , or 28 years, or, generally speaking, from 25 to 30 years. The deer which requires 6 years to mature, should have a normal longevity of 7×6 , or 42 years—say from 35 to 45 years. The elephant which requires about 30 years to mature, should have a normal longevity of 7×30 , or 210 years—say from 185 to 225 years. The tortoise which requires about 12 or 13 years to mature, should have a normal longevity of about 90 years—say from 75 to 100 years. Subsequent investigation and observation has tended to verify Buffon's theory and data.

Now, when we extend this theory and rule to the human species we obtain results quite in variance with the "three score and ten" theory. If the "three score and ten" rule were the correct one, we should expect to

find the human period of growth to maturity to be but ten years. This we know to be ridiculous. Even if we were to assume, for the sake of the argument, that the period of human growth is but 15 years, we would have this following calculation and result, viz., $7 \times 15 = 105$ years! But as a matter of fact, physiology and biology show us that the human being does not reach full maturity of growth and development until the age of 18 to 20 years—the latter being the age at which the bony growth ceases.

Now then, let us make the calculation based upon the figures furnished us by careful biologists and physiologists. Here they are: $18 \times 7 = 126$ years! Again, $20 \times 7 = 140$ years! As we have shown you above, $7 \times 15 = 105$ years! Suppose we consent to be very conservative, and to "split the difference between 15 and 20 years—accepting $17\frac{1}{2}$ years as the period the growth to maturity of the human being; what then? Well, here are the figures: $17\frac{1}{2} \times 7 = 122\frac{1}{2}$ years! Well, then, we have $122\frac{1}{2}$ years as the standard of the normal specific age of the individuals of the human race! In order to be ultra-conservative, however, let us drop the $22\frac{1}{2}$ years in order not to seem to be too radical; what then? Well, even after thus surrendering much that really belongs to us in the argument, we have still left 100 years as the normal specific age of Man! We have gained at least 30 years for him even upon this ultra-conservative basis; as a matter of fact, employing the

proper basis of 20 years as the period of growth, he is entitled to 140 years from start to finish! Is there not food for thought here in these figures?

While we are on this subject of figures and standards, let me call your attention to a fact often overlooked by persons considering this subject. I allude here to the great difference and distinction between the two terms, "average specific longevity," and "normal specific longevity," respectively—both of which terms you frequently see in magazine and newspaper reports of discussions on the subject of longevity. There is "all the difference in the world" between the meaning involved in these two respective terms.

By "average specific longevity" is meant the average life of the individuals of the race—or, more particularly, the age-limit attained by one-half of a given number of human individuals starting with infancy. Here (please note) are involved the factors of accident, death by violence, death by acute disease, etc. By "normal specific longevity" is meant the normal time for which the average human being is "wound up" by Nature, and for which period his machinery is expected to move before it "runs down." Accidents and sudden death not being "figured in" the calculation.

Here, once more, I have reached my space-limits. I will continue this talk in next month's magazine, in this department. I've lots more to say on the subject.

Mental Science

By William Walker Atkinson

(Fifth Paper)

The wonderful physiological effects produced by psychological causes are now freely admitted by the advanced members of the medical profession; the up-to-date medical colleges for some time past having been instructing their students along these lines. Looking beneath and back of the technical medical terms employed by the teachers and writers upon the subject who view the phenomena of psychological healing from the position of the medical man, we find there present the same two essential principles of Mental Science that we found under and back of the terms and theories of the Metaphysical Healers.

There is always found to be present in the mind of the patient, in either case, the two respective elements of: (1) the mental idea, thought, or mental picture of the physical condition sought to be produced in the patient; and (2) the more or less confident expectation, expectant attention, belief, faith or hope, that such physical condition will be produced by the particular methods employed by the physician or healer.

Just as the Metaphysical Healer following some quasi-religious, "metaphysical," or similar formula, is really employing plain, simple Mental Science without realizing it, so the "regular physician" practi-

tioner of "Suggestive Therapy" is really employing the principles of plain, simple Mental Science disguised under some technical and "professional" terminology. "The Truth is One, though men call it by many names."

Professor R. P. Halleck, in his text book on Psychology designed for the use of college students, says:

"When a mental image is taken for a reality, the most astonishing results often follow; indeed, sometimes they are more pronounced than if the image were a reality. One may find many illustrations of this in everyday life. Were it not for the power of the imagination, the majority of quack nostrums would disappear. In most cases, bread-pills, properly labelled, with positive assurances of certain cure accompanying them, would answer the purpose far better than these nostrums, or even much better than a great deal of medicine administered by regular physicians. There is not a person living who would not at times be benefited by a bread pill administered by some one in whom great confidence is reposed.

"Warts have been charmed away by medicines which could have had only a mental effect. Dr. Tuke gives many cases of patients cured of rheumatism by rubbing them with certain substances declared to possess magic power. The material in some cases was metal; in others, wood; in still others, wax. He also recites the case of a very intelligent officer who had vainly taken powerful remedies to cure cramp in the

stomach. Then he was told that on the next attack he would be put under a medicine which was generally believed to be most effective, but which was rarely used. When the cramps came on again, a powder containing four grains of ground biscuit was administered every seven minutes, while the greatest anxiety was expressed (within the hearing of the party) lest too much should be given. Half-drachm doses of bismuth had never produced the same relief in less than three hours. For four successive times did the same kind of attack recur, and four times was it met by the same remedy, and with like success.

"A house surgeon in a French hospital experimented with one hundred patients, giving them sugared water. Then, with a great show of fear, he pretended that he had made a mistake and given them an emetic instead of the proper medicine. Dr. Tuke says: 'The result may be easily anticipated by those who can estimate the influence of the imagination. No fewer than eighty-four-fifths were unmistakably sick.' A man sentenced to be bled to death was blindfolded. A harmless incision was then made in his arm, and tepid water fixed so as to run down it and drop with considerable noise into a basin. The attendants frequently commented on the flow of blood and the weakening pulse. The criminal's false idea of what was taking place was as powerful in its effects as the reality, and he soon died.

"We have a well authenticated

case of a butcher, who, while trying to hang up a heavy piece of meat, slipped and was himself caught by the arm upon the hook. When he was taken to a surgeon, the butcher said he was suffering so much that he could not endure the removal of his coat; the sleeve must be cut off. When this was done, it was found that the hook had passed through his clothing close to the skin, but had not even scratched it."

Our reading the above, and similar, statements concerning the effect of "the imagination" on the physical states and conditions of men and women, might almost come to be persuaded that "imagination," as generally understood (i. e., mere fancy and unreal belief) is "all there is to it" in Mental Healing under its various guises and disguises. But a little further thought on the subject will show you that the element of "imagination" is merely one factor in the case—the factor supplying the "mental idea, thought, or picture." The other leading element is "confident expectation, expectant attention, faith, hope and belief." These two elements combined and properly applied constitute a psychological dynamic force which exerts a tremendous power upon physiological conditions and physical states—this being an indisputable fact without reference to any one of the many theories seeking to explain that fact. The fact is true, whether any of the theories are true or not.

Dr. George R. Patton, in a paper

read before a medical society several years ago, said: "The mind as a dynamic force exerted over the functions of the body has been, doubtless, operatively manifest from the cradle of our existence. Though the fact may not have been so recognized at this primitive period, it is really the explanation of the cures which were then attributed to the influence of the stars, to divinations, talismans, charms, 'et id omne genus'; for in the infancy of our race there were neither doctors nor drugs, the means of cure being wholly mental, aided by the so-called 'efforts of nature.'

"Herodotus tells us that the Babylonians, Chaldeans, and other nations of antiquity had no other physicians and used no medicines. Even when the practice of healing passed from the East into Egypt, and thence into Greece, it was exclusively confined to the temples. At this period it was the universal belief that all diseases were due to the anger of the gods, and, therefore, prayers, with ceremonies of pomp and mysticism were used to propitiate heaven in favor of the sick, and all were of such a nature as to act vividly upon the imagination and emotions. Now these measures, in their entirety, were all calculated to arouse a new and favoring action in the nervous centres, and through them a sanative influence over the assimilative and nutritive processes, as well as upon the organic functions.

"At a later period, when medicine first began to be disseminated from

Greece to the outer world, if recovery took place it was accredited wholly to a charm, incantation, amulet, or talisman, which now, in part, had taken the place of the ceremonies in the temples, as the means of cure. Here, again, we see the effects of credulity and superstition exercised through the emotions and imagination upon the ills of the body. At still a later period in the history of medicine, magic and medicine were almost synonymous terms; in fact, the practice of medicine consisted almost wholly of the machinery of magic. A word scrawled upon parchment, for instance, would cure fevers; a hexameter from the Iliad of Homer cured gout, while rheumatism succumbed to a verse from Lamentations.

"These instances could be multiplied, and undoubtedly all were equally potent of cure in like manner. The repulsive and ridiculous agents at one time so often and so freely given to the sick could have been curative only through a mental impression transmitted to the body; for who could take a portion from the skull of a murderer; or a tincture taken from the common louse; or a pill from the dried liver of a bat; or a powder from the heads and legs of spiders, without profound emotion! Even now, new, unusual and untried remedies are often more efficient than the old and well-tried ones, and the shrewd and knowing doctor often avails himself of this fact."

Spiritual Illumination

By Carolyn Woodsworth

(Third Paper)

In the preceding paper of this series upon the subject of Spiritual Illumination we presented to your attention the particular fundamental experience of that transcendental state known as "The Experience of the Inner Light." In the present paper we shall present to your attention several other fundamental experiences of Spiritual Illumination.

II. The Experience of the Perception of Infinite Presence and Power. In practically all cases of Spiritual Illumination found in the records of Mysticism, or elsewhere, there is discovered to be reported a distinct and certain consciousness that the individual is in the presence of All-Power and Infinite Being—in the presence of the Whole, the ALL of Life, Being and Power.

Many who have undergone this experience have tried to describe it; but they have found themselves unable to do so, by reason of the absence and lack of adequate verbal forms and symbols. At the last, they are able merely to say (though in many different words and forms of expression) that "I have experienced Infinity." Throughout all of the reports will be found this one, identical statement of experience.

It is as though the individual bit of foam on the ocean-wave were suddenly to become aware of the mighty and awful presence of the

Ocean itself; or as if the idea or mental image were to awaken to the reality of the Mind producing it; or as if the tiny electric-light, glowing in incandescent radiance, were suddenly to become aware of its relation to, and inseparableness from, the universal principle of Electricity. These figurative illustrations are far from being adequate, however; at the best they are but faint suggestions of a glowing truth of actual experience.

III. The Experience of the Perception of Freedom and Security.

The individual undergoing the experience of Spiritual Illumination becomes vividly aware of his absolute freedom, and of his absolute security of being. Without pausing to speculate just how it may be, he experiences an intuitive certainty that there is no power existent which can in any way limit his own essential being and entity; and that there is no power existent which can in any way affect or destroy his own essential security of being. The limitations of Time, and Space, and Causation, seem to have been wiped out of existence for him during the period of the experience; and all hostile or alien forces seem to have disappeared from the universe. Moreover, there abides in his soul the certain intuition of essential immortality, and of eternal existence.

So keenly is this consciousness of **Absolute Freedom and Absolute Security** experienced by the individual undergoing Spiritual Illumination, that the restrictions and the dan-

gers of physical life seem almost laughable to him—like the mock initiation tests of the secret societies. He experiences in full the truth of the assurance of the ancient oriental sages that: "Spirit is impregnable. It passes unharmed through fire, water and air. Sword and spear cannot kill it; it cannot be wounded, neither can it die. It may serenely smile at the illusion of hurt, pain, or death." He experiences in full the intuitive assurance that:

"Never the Spirit was born; the

Spirit shall cease to be, never;
Never was time it was not; end and
beginning are dreams.

Birthless and deathless and change-
less, remaineth the Spirit for-
ever;

Death hath not touched it at all;
dead though the house of it
seems."

In this mighty experience of Spiritual Illumination the individual does not merely "believe" that he is immortal—he "knows" it as certainly and as absolutely as he knows that he is in existence at that particular moment of time; the two facts are known to him with the same and equal certainty and absence of doubt—the knowledge is not relative or comparative, it is absolute in its truth.

IV. The Experience of the Perception of Wisdom. The individual experiencing Spiritual Illumination finds his consciousness apparently raised to a degree practically akin to infinity—at least for the time being: that time, however, often en-

during for but a moment, and never for more than a few moments in any ordinary case. He finds himself comprehending and understanding the "Riddle of the Universe," and the "Mystery of Existence," fully and without apparent effort on his part. That is to say, he experiences a flash of illumination in which he glimpses the entire field of knowledge, just as one may see the entire landscape during the period of vivid lightning-flash.

But, in each case, with the disappearance of the flash the vision disappears. The lately illumined mind is unable to remember the details of the "infinite knowing," but it remembers well the fact that there has really been such a "knowing," and it is comforted and sustained thereby. It is much to know with certainty that there really is such a "knowing" possible — that there is an answer to every question of intellect, and an absolute and certain answer moreover, even though the memory of the answer has faded away.

It is noted, however, that the intellectual capacity of the individual is greatly increased after he has experienced Spiritual Illumination. In many cases the greatest intellectual work of eminent writers, artists, and musicians has been performed after such an experience—the experience marks a plain dividing line in the life-work of the individual in question.

V. The Experience of the Perception of Joy. Another fundamental characteristic of Spiritual Illum-

ination is that experience of Absolute and Infinite Joy which comes to those undergoing the illumination. The note of Joy runs through every record of the experience of Spiritual Illumination, whether it be of the Orient or of the Occident—whether of the Christian or of the Pagan—whether of ancient days or modern time—the note of Joy is universal and ever-present. The note of Joy, in fact, is the emotional keynote of Spiritual Illumination. The Orientals call it "The Bliss Absolute." The Mystics make Joy the principal element of the experience of what they call "The Union with God." The Sufi poets, seeking to emphasize this element of the mystic experience, often have employed terms which have been mistakenly interpreted as erotic terms by those unfamiliar with the terminology of Mysticism.

A writer on this subject has said: "The prevailing emotion during this experience is a feeling of intense joy—something far above any other joy that has ever been felt—a sensation of Absolute Joy, if that term may be permitted. And the memory of this great Transcendent Joy—the reflection of its Light—lingers with the soul forever after. Those who have once experienced this thing are ever after more cheerful, and happy, and seem to have found a hidden and secret fount of joy from which they may drink freely when the soul thirsts. The intense joy fades away gradually but something is left behind to comfort and to cheer. This feeling of joy is so strong, so vivid,

so overpowering, that it can ever after be thought of with the keenest delight—its very recollection in memory will cause the blood to tingle and the heart to throb, whenever the memory reverts to the experience."

The Brahmans inform us that the One Reality, Brahm, is to be thought of in the terms of "Being-Absolute; Knowledge-Absolute; Bliss-Absolute." It would seem then that this Spiritual Illumination, or "Cosmic Consciousness," is at least a reflection of, or perhaps a partial participation in, this inner nature and inner character of Infinite Being, or Absolute Reality. The experience of the Infinite Presence surely is a perception of the Being-Absolute of the Brahmans; the experience of the Infinite Knowing surely is a perception of their "Knowledge-Absolute"; the experience of the Infinite Joy surely is a perception of their "Bliss-Absolute."

* * *

This, then, is a brief consideration of the experience of Spiritual Illumination. Many who have not as yet experienced it in its fullness, nevertheless have had an experience of its preliminary flashes—the beams of the sun just rising above the horizon. The sun is rising for many. May each of you be one of those upon whom its full rays will fall. Be not discouraged: as Emerson says, "You cannot escape your own good." "Your own will come to you," once it has marked you as its own.

The Greater Theosophy

By Oscar Nystrom

The question, "What is 'Theosophy'?" asked of the average person in general touch with modern occult or mystical teaching, will usually bring an answer of this kind: "Theosophy is a school of esoteric teaching founded by Madame Blavatsky about 1875, and based largely upon Hinduism and Buddhism. It is held to have been inspired by certain Adepts, Mahatmas, or 'Masters,' whose representative and mouthpiece Madame Blavatsky is claimed to have been. It forms the body of the teachings of the Theosophical Society, founded by Madame Blavatsky; this Society has since split into at least three general bodies, or organizations, one of which is presided over by Mrs. Annie Besant, the other by Mrs. Katherine Tingley, the third being made up of several more or less independent branches."

Such an answer is all very well, so far as it goes, but it does not go far enough. While I have no desire to detract in anyway from the credit due to the teachings of the Theosophical Society, both before and after the division in its ranks; and while, on the contrary, I gratefully acknowledge the immense service rendered by that organization, or organizations; nevertheless, I wish to call the attention of those interested in this general subject to the fact that "Theosophy" has a much older philosophical history,

and a much wider philosophical meaning, than are indicated by answers of the kind above noted. I believe that the interests of Theosophical thought in general would be better served were this broader conception of the idea of "Theosophy" better known to the general public interested in esoteric philosophy to some degree.

It will surprise many persons who have known Theosophy only through the teachings of the particular modern school or organization above mentioned (i. e., the school or organization of the modern Theosophical Society), to learn that the term "Theosophy" has long been found in the standard dictionaries, and that therein it is fully defined. Webster defines the term as follows: "Theosophy: Any school of philosophy or mysticism which proposes to attain intercourse with God and superior spirits, and consequent superhuman knowledge, by physical processes; also, a direct, as distinguished from a revealed, knowledge of God; especially, a direct insight into the processes of the divine mind."

The "New International Encyclopaedia" gives the following general definition of the term: "A name used by any system of philosophy which starts from a supposed knowledge of God, and proceeds to state laws of the universe on the basis of revelation or of direct knowledge. Usually the claim of a supernatural revelation is made, though this is not essential, and usually, also Theosophy is mystical, holding that sys-

tems of truth are revealed through states of mystic feeling. The term has been applied to cults of various tenets and diverse uses of the concepts of divinity at different periods."

The "Encyclopaedia Britannica" defines the term as follows: "Theosophy is a term used to denote those forms of philosophic and religious thought which claim a special insight into the Divine nature and its constitutive moments or processes. Sometimes, this insight is claimed as the result of the operation of some supernatural revelation to the individual; in other instances the theosophical theory is not based upon any special illumination, but is simply put forward as the deepest speculative wisdom of its author. But in any case it is characteristic of Theosophy that it starts with an explication of the Divine essence, and endeavors to deduce the phenomenal universe from the play of forces within the Divine nature itself."

The last named authoritative reference work also gives the following statement concerning "The General Theory of Theosophy": "Theosophy is thus differentiated at once from all philosophic systems which attempt to rise from an analysis of phenomena to a knowledge, more or less adequate, of the existence and nature of God. In all such systems, God is the *terminus ad quem*, a direct knowledge of whom is not claimed, but who is, as it were, the hypothesis adopted, with varying degrees of certainty, by different

thinkers, for the explanation of the facts before them. The Theosophist, on the other hand, is most at his ease when moving within the circle of the Divine essence, into which he seems to claim absolute insight. This, however, would be insufficient to distinguish Theosophy from those systems of philosophy which are sometimes called 'speculative' and 'absolute', and which also in many cases proceed deductively from the idea of God. * * * The term 'Theosophy' has in recent years obtained a somewhat wide currency in a restricted signification as denominating the beliefs and teachings of the Theosophical Society, founded in the year 1875 by Madame H. B. Blavatsky, in connection with Colonel H. S. Olcott and others."

From the foregoing it will be seen that many, if not indeed most, of the many schools of "New Thought," "Divine Science," "Advanced Thought," "Practical Metaphysics," etc., which have gained great popularity during the past quarter century,—and, indeed, the school of "Christian Science" as well—may truly claim, if they so desire, the right to apply the term "Theosophy" to their teachings. And, most certainly practically all the schools of Mysticism have a right to make this claim, if they so desire.

This, in all of the above cases, is true because the teachings of these several schools are based upon the conception of the "All-ness of God"—the conception of God, or Divine Essence, as the One and Only Reality—all else being either a manifes-

tation, or emanation, or reflection of and from God, or else Maya, "Mortal Mind," Illusion, and Nescience, the latter being sometimes regarded as "the shadow of God," and having no real existence in Truth, the term "Truth" and "God" being held to be synonymous.

But the teachers and followers of these several schools or organizations usually resent the implication that these, themselves, have their basis in Theosophy—this, however, because of their ready and hasty identification of that term exclusively with the teachings of the modern Theosophical Society, many of the doctrines of which these schools oppose, or at least do not accept or teach. The Brahmanistic and Buddhistic doctrines of Reincarnation, Karma, etc., which form very important parts of the teaching of the Theosophical Society, are objectionable to many of these modern, western Schools of Metaphysics—particularly to those who call themselves "Divine Scientists," "Christian Scientists," etc.

The term, "Theosophy," to such teachers and followers means "Reincarnation and Karma"; "Devachan and Avichi" (the Heaven and Hell of these special Theosophists); "Astral Planes and Astral Bodies," etc.—and these "Practical Metaphysicians" want nothing of that kind attached to their beliefs and teachings. And, so, the term "Theosophy," while rightfully belonging to most of these schools of thought, is shunned by the followers thereof, and is considered to be monopolized

by the special school and organization which has "specialized" on its use for nearly fifty years last past.

I have no fault to find with the above stated condition of affairs—so long as all the parties concerned are satisfied, why should others object? However, in the series of papers of which this is the first instalment, I desire to call to your attention the fact that there is a Theosophy outside of the doctrines of the Theosophical Society: a Theosophy having a long and noble history, and a long list of celebrated teachers and followers. This is true of the Occidental Theosophy as well as the Oriental Theosophy. I trust that you will be sufficiently interested in this subject to join in this consideration thereof in the series of papers in the pages of this magazine, beginning with the next issue thereof. You may possibly discover that **you** are a Theosophist (in the full sense of the term), and have long been so, though you have never suspected the fact, and though you even have denied anything of the kind.

While in no way seeking to deny to the Theosophical Society, and its adherents, the right to use freely the term "Theosophy," at least in so far as their doctrines are based upon the full meaning of that term, I am earnestly desirous of pointing out to others "along these lines of thought" that the term has a far wider and more general application, and that there is a Greater Theosophy under the banner of which many of these "others" rightfully belong, whether or not they are willing to admit it.

The Bread of Life

By Henry Victor Morgan

(Sixth in a Series on the Lord's Prayer)

There is a large element of receptivity in all true prayer. The part must become conscious of the Whole. There must be an in-flowing before there can be an out-giving. Every devout thinker whose thought has passed beyond the superficial into the profound, becomes aware of his utter inability to do any lasting good until the vision of the Eternal is upon him.

A stream can rise no higher than its source. There is a world of difference between man-power and God-power; between what a man can do while thinking of himself, and what he can do while thinking of God.

Strictly speaking, we can do nothing by ourselves or for ourselves as interdependence is the law of life. In reality no man can live to himself. The most selfish miser is compelled by the very nature of things to serve all men; he robs himself of great joy and ennobling influences by not being aware that he is so doing.

We cannot push aside Nature, nor break one of her laws. We may fall, breaking every bone in our bodies, but the law of gravitation still holds. The laws of God are forever inviolate and unbreakable. His universe is forever permanent and perfect; in it there is neither loss nor lack; all that ever has been still is; all that ever will be, is now. Giving

does not impoverish God nor does withholding enrich Him.

Jesus, living as he did in the realization of the kingdom of God on earth, was forever seeking to make men aware of what has been well called "Man's Supreme Inheritance." He knew that as soon as man lifts his thought to God, realizes the divine nature and becomes a partaker thereof, he passes from the human sense of limitation into that of the limitlessness of Being.

Prayer is therefore not beggary but realization. It is an influx of the Divine. It is an awareness of the Eternal. It is the part seeking the wisdom of the Whole. This awareness of God forms the great psychological background of all that Jesus said and did; he never departs from the vision that man is in God's image and likeness, and that when man knows himself as God knows him he will be free from every limitation.

In his consciousness there was no fear of lack or need for hoarding. "Give us this day our daily bread," breathes an atmosphere of Infinite trust. In it there is no planning for tomorrow, no laying up for a rainy day, no fear of old age. These are the hobgoblins of mortal mind and the grave diggers for the race.

Give us the consciousness that realizes God as everlasting supply for every human need so that we really live in today, and earth will be transformed. Our fears are our prison-keepers and keep us from realizing our inheritance of power. They belong to our three-dimension-

ally constituted minds and are of the earth earthly. There is a fourth-dimensional plane of consciousness wherein we realize the nature and share the perfection of God.

Prayer is the method of approach to this limitless area of consciousness. It has been described by Emerson as: "The contemplation of the facts of life from the highest point of view; it is the soliloquy of a beholding and jubilant soul; it is the spirit of God pronouncing his works good." And again he tells us that when the mind of the devotee is caught up, so that he sees the thing as it is in God, then is the miracle wrought.

This ability in man to lift his eyes above the plane of sense and see the thing as it is in God, constitutes what Jesus meant by "knowing the Truth." It is the vision of the Absolute and transcends the tyranny of the relative and temporal. The knowledge thus gained at first seems to be an affront and a scandal upon our sense perceptions. He whose mind functions only in the world of phenomena will never know that Truth which Jesus said would make him free. Nor will the metaphysician, whose mind functions in the temporal, and who treats the appearance and deals with the symptoms ever really heal the sick. Nor will we escape the tyranny of poverty by dwelling upon our limitations.

Great is the emancipating power of an idea that takes root in the great Within. Of one thus inhabited Jesus said: "Whom the son makes free is free indeed." It is all

contained in the first two words of the Lord's Prayer, "Our Father." It is the vision of permanency. Will God be less sufficient or reliable tomorrow than He is today? Nay, does not a moment's entrance into the region of the Absolute assure us that with God there is no tomorrow and no yesterday, but an everlasting Here and an eternal Now.

Truly this insight constitutes "The bread of life," and we may well count that day lost wherein we have not made conscious contact with "The wise silence, the universal beauty, to which every part and particle is equally related."

This is the true bread that comes down from heaven, and he who partakes thereof will never know want. This insight of the Soul, while not lawless, transcends the law of the three-dimensionally constituted mind. Jesus could very easily feed five thousand people with actual bread and fish through quite extraordinary means. There were no fish-nets, no millers, no bakers necessary in the process. It was the mind of man working on nature with all his powers that enabled him to perform the seemingly miraculous.

We should always be aware of this fourth-dimensional area of consciousness when we pray: "Give us our daily bread," else we will limit the Holy One of Israel to the things of sense. It should mean to us the consciousness of God as full supply for every human need. Inexpressibly dear to me is the expectedness of the unexpected. The awareness of "a Rock that is higher than I,"

constitutes the armor of righteousness. It is the child's love for, and trust in, a good Father. Our part is to love and trust and to work for the things that we feel are dear to the heart of God. God's part is to supply and bring into fulfillment that for which we work. John Wesley saw this when he said: "I will work as though there were no God, I will trust as though God were all."

James said: "The earnest, effectual prayer of a righteous man availeth much;" and what he means by a righteous man is one who is in right relation to God. The man who is instructed in heavenly wisdom knows that while thinking of himself he can do nothing, but that when his mind is in tune with the Infinite, all things are possible. There is a lower plane of consciousness wherein God is known to be a very present help in time of trouble. There is a higher state possible through daily communion with "The I Am that I Am" wherein trouble ceases, and we come to God, not for deliverance from trouble, but from communion and for rest.

I covet earnestly for each reader of this lesson the fulfillment in consciousness of my own favorite realization; one that has lifted me out of sickness into health; out of failure into fulfillment; out of the bondage of poverty into the glorious liberty of a son of God. I know that the things I stand for are dear to the heart of God; God is my sufficient and everlasting supply. "I am fed from unfailing fountains and draw at my need inexhaustible power."

Little Journeys Into Success

By Agnes Mae Glasgow

Is it possible for you, and me and our friend, to accomplish what another has done? Some one has achieved success in a commercial way. He had great difficulties to overcome before he could gain his reward. But he did overcome his difficulties, and the various obstacles which beset his path—therefore we are inspired by his example to feel that we could do as much as he has done—and if you are a living, growing, wide awake man—his example has not only inspired you to feel that you could do as well as he—but even better. Emulation, if persevered in, produces competition—a very good and needful thing in the world today. Give me competition and plenty of it—then I feel myself spurred on to excel even my own best efforts.

This is part of my reason in wishing to relate to you several real demonstrations wherein some man or woman has gained the desired reward after much trial—and has compelled success where failure was inevitable.

Example has always been an invitation to effort with me, and being just human myself, and loving to hear how some one else got away with a big job and made good, I am sure that there are others like me and who will be helped by hearing these stories. A letter I had the other day from a man — one that

the world calls big, a prince of commerce—proves that in his case at least I was right. Said he:

"Keep right on telling about the demonstrations you have made and have known others to have made. They are beckoning hands to point the way for others, and what is more—some man or woman may hear or read about a little demonstration today—and not realize that there is anything in it—that could possibly be a help to him—but he will carry away the thought of that story with him, and when the time comes, as it may do years later, right away the thought of what he has heard about some one else getting out of just such a tight place, will come back to him, and be his deliverer.

"Keep right on—there was a time when I criticised you as much as any one else, but I don't any more, never since I heard you tell about that man who buried his one talent because it did not seem as brilliant as the talents of his brother and sister, and the family were inclined to look upon him as not being very well blessed with gray matter, and so he had buried his one talent and gone out to develop something more acceptable in its place, but had failed with all his efforts to either win the approval of his family or to win success in his new chosen path.

"When I heard that story I didn't see how it could help me, but you said, 'There was never a truth spoken to anyone but that it somehow, somewhere would prove a blessing

to that one' and I went away from the lecture wondering how in the world that demonstration—for I knew it to be truth—could ever help me, and then I went again the next day to hear you speak and again you told a little story, about the unfruitful pear tree, and again I went away wondering how I could appropriate any part of that story to my own needs.

"Thus ten years went by, and I was out west—a failure. I at first practiced medicine—my old profession, but my heart was not in my work. I had never cared for the profession, and had taken it up merely because my family wanted me to and objected to my following a mechanical career—as I myself felt I was best suited to do, for all my life, from a tiny lad, I had loved machinery. I could sit for hours and just watch the great leather belt go round, moving the great wheels and setting in motion the machinery in Uncle Dan's saw mill, back home in the Pennsylvania lumber woods.

"I was not only a failure but discouraged, heart-sick and worse than all, ashamed to go home and let my people know what a failure I had been. But try as I would, I could not make the medical practice go. I married the sweetest girl in all the world, but it wasn't long before she learned that I was a failure, and that didn't help matters any. Then my health broke—I was nervous and excitable, and in one of my despondent moods—perhaps I said and did things that I should never have done had I been anything but a failure,

smarting under the lash of self accusation, for long before this I had reached the conclusion that if I had not been ashamed to be considered a plain mechanic I would never have spent all the years I had in studying medicine and then in trying to force a success through a medium I was convinced was unsuited to my nature. Well, as I say, I was a failure and I knew it and Grace knew it, and I went too far and Grace, broken-hearted, went home to her parents. Yes, while I am at it, I will tell the whole truth, for her parents had to send her the money to enable her to return to them, and I TRAMPED MY WAY OVER THE COUNTRY UNTIL I CAME TO THE LUMBER WOODS IN BRITISH VANCOUVER.

"Now this is where your two little stories came back to memory and saved me and made me what I am today—a happy, prosperous man, a better physician than I ever could have been without the experience, and Grace and our two little folks, happy, contented and with very few real wants unsupplied.

"When I reached L—, the nearest settlement to the lumber camp, I stopped over night at a small farmer's house and there he showed me an apple tree that brought to mind the story of the "unfruitful pear tree" and why that pear tree had been unfruitful—and in recalling this story, I also recalled that one which you told of the man who had buried the talent that God gave him and had tried to graft in its

place a seemingly more brilliant talent. I had learned the lesson, the example had gone before me by your telling the two little stories, and now was the time when I could appropriate what I had learned to serve my own needs. Nature had fitted me to be a mechanic — so much so that even as a lad I had become quite proficient in handling machinery, repairing, substituting and so on, and I had not forgotten a thing I had learned, but on the contrary with the years that had intervened, I had kept on studiously adding to my knowledge, with never a thought of making any practical use of it. No, pride had said that I must, as a gentleman, follow my profession, and I only played at being a mechanic when no one was around to see me. I realize now that I had to have these unhappy experiences to teach me wherein my real power to accomplish success in all that I desired, was to be found. I began to think that had I not attempted to hide the talent which God had given me—then when I had perfected that talent and used it to His glory, He would have bestowed upon me other and more brilliant talents—maybe I would have given the love for my profession needed to make it the pleasure to me that any work must be to be made a great success of. I found out later that this line of reasoning was strictly in accordance with the Law of Mind's action upon material things—what we call Applied Psychology, today.

"After resting two days and help-

ing the farmer in his orchard, I went on to the lumber camp, and there I worked at various jobs for several weeks; all the time my hands itching to get hold of the machinery. Then one day while the master mechanic and his chief assistants were away there was an accident and one of the men working on the saw was badly injured, and the engine and running gear—that part which carry the logs along—was put out of commission; but if you will believe me, although I knew the moment the men told me what was wrong, just how to repair the damage, my training in the practice of medicine, was the first instinct which came, prompting me to do what I could for that injured man. I had thought that when I turned the key in the lock upon my office door back there in P—that I was through with medicine for ever—but now, quick, clear and keen came the impulse to do what I could for the man, and what is more, I KNEW EXACTLY WHAT TO DO. There was no hesitancy; we were forty miles from any physician and an amputation had to be accomplished right then or the man would not live. I had done but very little surgery, but I knew from my hated (?) studies just what to do, and without waiting did it. Yes, man, I did it—and what is more—when I was through with that man and had established a kindly hearted woman to watch over his comfort, I got busy and repaired the machinery and had everything working in good

order when the master mechanic and his assistant returned. Oh, now I can see you smile and I know you have guessed the rest. Yes, I did settle right down there in that lumber camp; haven't I told you that there wasn't a doctor in 40 miles of the place. They needed a physician and were not adverse to letting me show them a few tricks in MACHINE DOCTORING AND SURGERY. We've got just about the finest plant up there you ever saw. Using lots of my own ideas and a few of my patents, and Grace and the boy are with me and we are doing very nicely, thank you. Have found my niche in life and it seems to be a sort of "double portion," for while I have discovered a real affection for practicing my old profession, I am at heart still the mechanic. Why, you remember that I sold one of my patents—which we did not need in our work—of making trees into lumber and lumber into various other useful things, to a firm in Chicago, for enough to almost enable Grace, the boy and myself to live in New York in one of your Steeple Chase apartments. BUT DEEP DOWN IN MY HEART, I BELIEVE THAT HAD I NEVER HEARD YOUR STORY OF THE UNFRUITFUL PEAR TREE, AND THE MAN WHO BURIED HIS TALENT, I WOULD YET BE WANDERING AROUND OVER THE EARTH, A DISCONSOLATE MISFIT."

Telergy

The Communion of Souls

(Second Paper.)

By Frank C. Constable, M. A.

Telepathy is very generally held to be unconditioned by time and space. This assumption is now relied on. What does it mean? The percipient certainly receives communication in time and space. But the source of the communication is often at a great distance, and the communication itself takes place without using the physical and without using sensibility—that is, there is no presentation through the normal senses. The law of the inverse square would appear not to affect the fact of the communication taking place.

It will be assumed, then, that we are considering communications which take place, unconditioned in time and space, between subjects, but which emerge as impressions or ideas (the effect on the percipient) in time and space. This drives us to the conclusion that we have human experience of ourselves, as subjects, being at times in communication with one another however distant we may be.

But such communication is quite impossible between subjects fully conditioned in time and space: for such subjects the law of the inverse square must hold. Bear in mind that the law of the inverse square holds good only for the physical—is not, even in science, held to apply to the psychical.

We are driven to assume there is

something in or underlying the embodied self which is personality—but which is unconditioned in time and space. For the communion is between personalities, and it cannot be that personalities conditioned in time and space should be capable of timeless and spaceless communion. We have the personality we want in the transcendental subject (the soul); and such communion is possible, for this subject has imagination and memory.

We thus even at this early stage of the inquiry appear to arrive at the conclusion that at the foundation of telepathy is communion between each one of us as transcendental subjects, as souls. This communion is transcendent of time, is, in Mr. Gerald Balfour's words, universal. When we consider, then, merely the fact that telepathy spells communication between men otherwise than through the normal organs of sense, we find it points to the existence of a soul in man and communion between us all as souls.

But, though we appear to have our psychical foundation for telepathy already, how can we relate it to the building on it? How can we relate this psychical communion to the communications (the recorded cases) between subjects in time and space which experience gives us?

Through sensibility objects are presented to us, but we do not think objects, we think about them. When we say we think a chair we are not thinking the object sensibility has presented to us. We are thinking about the chair, thinking its like-

nesses and unlikenesses to other objects. The chair is merely an occasion for thought. We think relations which are not presented by sensibility. We do not think objects: when we think we use **ideas** of objects for thought. This is why Kant speaks of knowledge as a priori.

We must recognise the fact that there is a power in the subject transcending thought. This power I term insight, to be free, as before stated, from the confusion which arises for thought when the omnibus word intuition is used. Kant makes somewhat the same distinction when he gives to his subject reason transcending understanding. Insight is fully psychical; thought correlated to motion of the brain cannot be held fully psychical or, more correctly, must be held as psychical but limited by the physical—the brain. Insight thus establishes a nexus between the subject and the transcendental subject.

Thought is imagination, but imagination inhibited because its purview is bounded by the possible motion of the brain. Coleridge's "Kubla Khan" gives a good illustration of this. His **dream** was of full imagination. When he awoke and translated his dream into words conveying thought the imagination was, as he himself understood, inhibited. Imagination failed to find full expression in ideas.

But if thought in itself has nothing to do with sensibility, as generally understood, how can we find the nexus between thought and our

objective universe, whereby the subject can think about this universe?

Science, if we accept the electron theory, informs us that objects exist in etheric form. The form is determined by a comparatively few entities (matter or energy?) whose **movement** is confined to the form of the object: the form is determined by **movement**. Not only this: the resistance of the object—its appearance as matter—is determined by the **movement** of the entities. We get back to the old, old theory of motion.

The brain is an object in the objective universe, it is in (constant?) motion: thought is correlated to the motion of the brain. The brain is, as it were, a receiving station for the correlated motion of itself and thought. Through the brain we find the nexus we want between thought and the objective universe, whereby the subject can think about the objects which are presented to it through sensibility. We have reduced objects, as presented to us, to motion, the brain is a machine of motion. So far as the brain can move, so far imagination can use it as a connecting link for imagining about objects. This inhibited form of imagination is thought. We do not imagine or even think objects, we think about them.

By the above arguments I relate the communion, transcendent of time, between us all as souls, to the manifestations in time and space which take place between us as embodied subjects: as embodied subjects we use ideas. The soul